Your Provision, O Mujahid!

It is necessary for the Muslim walking to Allah the Almighty to have provisions to help him on his way to reach his destination. There is no doubt about the importance of those provisions to the mujahid, as he is more in need of them than others because of the difficulties and dangers he is exposed to, which he cannot face without receiving help.

These provisions have many titles and extensive chapters. Still, all of them do not exceed the context of righteousness, for it is the best provision that the first and the last, the predecessors and the later ones, ever had. The Holy Qur'an confirmed that, where the Almighty said: "And take provisions, but indeed, the best provision is fear of Allah". Imam Ibn Kathir (may Allah have mercy on him) said: "When he commanded them to provide provisions for travel in this world, he guided them to the provisions of the Hereafter, which is the adherence to righteousness, as he said: 'And feathers and the clothing of righteousness, that is better', when he mentioned sensory clothing, he alerted to the moral dress: which is reverence, obedience, piety, and he mentioned that it is better than this and more beneficial" [Explanation of the Holy Qur'an].

And the authentic Hadiths that mentioned the preference of jihad over other actions, do not mean that the mujahid abstains from these deeds and acts of worship. Rather, it constitutes a source and a motive of faith that helps him endure the hardships of this path fraught with adversity, and it is a reason for his steadfastness and his continuation of his jihad, as is practically known in the reality of the mujahidin. The people of this provision of faith are the most steadfast mujahidin in calamities and the most patient in hard times, and it is not required that the people of this provision be well-known for that, for many of them strive to hide it in order to tame the soul with sincerity and in order to be accepted.

Perhaps one of the broadest and most comprehensive chapters of this provision is the chapter on remembrance. Allah the Almighty has commanded His faithful and striving servants to abound with remembrance in the darkest and most severe circumstances, when meeting the enemy and intense fighting! The Almighty said: "O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful" [Al-Anfal]. So, Allah, glory be to Him, combined the success which is victory, with steadfastness and multiplication of remembrance of Allah the Almighty, so remembrance and steadfastness were inseparable companions on the battlefields.

Among the mujahid's provisions in his journey is supplication to his Master. Supplication is the companion of the mujahid in his hardship and ease, his attack and his rest, his raid on his enemy, and his enemy's raid on him. The Holy Qur'an made it clear that the mujahidin, the followers of the Messengers, used to resort to Allah with supplication when the hardship became intense. Allah the Almighty said: "And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people" [Aal Imran]. The meaning: what did they say when they were killed and wounded for the sake of Allah, but that they prayed to their Lord to forgive their sins, and to establish their feet and help them over their enemy. It was part of their jurisprudence that they prayed to their Lord to forgive their sins, knowing that sins are a reason for delaying victory, and a reason for its loss. Similar are His words: "And when they went forth to [face] Goliath and his soldiers, they said, 'Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people'". These verses and others are explicit texts on the importance of providing the mujahid with remembrance in general and supplication in particular to obtain steadfastness and victory.

And the mujahid's provisions include one that sits on the throne of provisions, and it the provision of knowledge. It is known that scholars are the most fearful of people for Allah the Almighty, and acquiring knowledge is a way to attain fear of Allah because of the Almighty's saying: "Only those fear Allah, from among His servants, who have knowledge". The provision of knowledge accompanies the mujahid in his media, military, and security fields, accompanies him before and after the battle, and accompanies him when he wins and takes spoils or fails and gets injured. So, the mujahid fights, kills, cuts, slaughters, burns and destroys while he is certain and not feeling suspicious. The Shari'ah evidence not only accompanies him, but it precedes him to his conquest, racing hum of his bullet and the shine of his sword. Therefore, the mujahidin must strive to collect its causes and constantly prepare the Shari'ah cadres, and immerse them in the fields, mixing knowledge with work and jurisprudence with reality, so they advance the ranks and be as the scholars of the predecessors were at the front of the armies. Fighters who are advising, enjoining good, and forbidding evil, for they are the safety valve for jihad, and their loss is a calamity that is not hidden from those who lived in the fields of battles.

The importance of faith provisions is not limited to the mujahid armed in the battlefields and camps within the existing Wilayat. Instead, this importance increases to the mujahid detachments operating in the homelands of the kuffar. They need more attention to the education of faith and the supply of doctrine, because they work in a hostile environment in which they have no support of obedience and tawhid. They must realize that the brotherhood of faith that they live in, and the virtue of exhorting the truth and patience, is one of the most important reasons for help on the road in this challenging environment. This environment needs men who were provided with abundant wealth, drank from the resources of faith, stayed up late at night in the niches of humbleness, and were victorious in the stands of prayers, so they were worthy to move to work in these high-risk environments with high rewards, Allah willing.

And the mujahid in any environment must strive to increase his faith, fortified by remembrance, and armed with righteousness, and to ascend the stations of the Seekers, and to rise in the degrees of servitude to Allah the Almighty, because it is the degree with which Allah praised His Prophet Muhammad ﷺ in Maqam al-Miraj. The Almighty said: "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing".

In sum, the mujahid's provision of faith and knowledge is the best help for his jihad, and it is broader than being confined to specific chapters. The mujahidin must prepare their provision, divide their worship in remembrance, standing in prayer, and fasting, and divide their times between monitoring, preparation, stalking, and readying and arming themselves with faith and righteousness, for the world is burning and accelerating towards the abyss of collision. The past epics are a drop in the sea of upcoming epics, Allah willing, so have your provisions ready for that, for the best provisions is righteousness, and Allah is the Guardian of the righteous.